2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

"Oh no," said he, "not that; but as he has a new baby, he has to be very quiet for a time." "Well," I said, "that seems to me to be very funny. He ought really to be looking very spry and happy, but there he is as far down in the doldrums as it is possible for him to be. Why should he pretend to be ill?" 846 ●

Said Penri, "Ah, you don't understand. He is following an old custom."

"What custom is it?" I asked, and he replied,

"As soon as it is definitely known that a baby is to be born, the prospective mother calls her husband and parents, tells them the happy news, and then makes them a feast. This ceremony is called *kon-e-inono-itak*, i.e. "prayer for the stomach." During the feast the two men make many fetishes of willow and offer them to the goddess of fire with much prayer, especially requesting that all may go on well. Then, when the birth has taken place, the father is sometimes called upon to stay at home wrapped up by the fire, as you saw, or to leave the house and go to stay with some friends for a time and keep very quiet as though he were ill for six days. He must stay in the hut all the time and rest by the fireside. This is called *yaimunke*, i.e. 'taking good care of oneself.'" And surely that is what I saw my friend doing, only he looked very miserable over it. 842 846 844 846

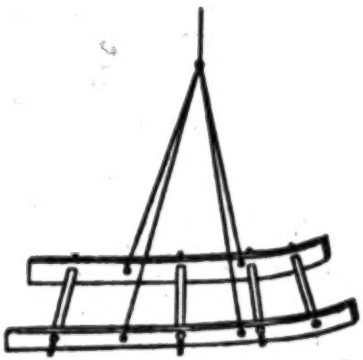
"When a child is six days old," said the chief, "there is a function held called *po-e-inonno-itak*, i.e. "prayer for the child." On this occasion a small feast is prepared, of which the father, mother and grandparents only partake. At this time many fetishes are made and presented to the west-end doorway, one of whose special provinces it appears to be to watch over the birth and early years of children." I should have remarked above that during child-birth no man soever may be rightly allowed to come into or go out of a house by the west doorway. When necessary to go in or out, and should there be no door in the south wall, 852 [784 844]

2: Batchelor M-5 (1877-1924) 1927
AB6 Ainu AB6

852 the sacred east end window must be broken down and an entrance made there.

● 846 Continuing, the Chief said, "On the morning of the seventh day the man may *shothi chupu*, i.e. "fold up the bed." On this day he returns to his own home. Yet even here he must abide for another six days. During the first period of six days he must not drink [784] *sake* or worship the gods. This is out of special reverence to the supreme powers. And during the last six days he must not *ikutasa*, i.e. "have friends in for a drunken carouse"; nor must he go fishing or hunting. But he may eat, drink, worship, make fetishes and be very merry quietly by himself just as he pleases."

[352 856]



AN AINU CRADLE

846 843 "But," said I, "why should the Ainu men be so particular about resting when a child is born. I should have thought that it was the wife who needed the rest." I then gathered from him that his people suppose the body and animal life of their children to be in great measure, if not exclusively, from their mothers, while the life of the spirit and intellect comes from their fathers. The life of the body is imparted by the mother gradually from the time of conception until

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

birth takes place, while the spirit-life is supposed to come by degrees in some mysterious way from the father during the six days immediately following its birth, and go on growing and being augmented for another six days after he has returned to his own home. At the end of the last six days, which complete the perfect number, the infant may be regarded as a unit in itself, but while the spirit is being derived from the father it is not yet one; therefore, unless the father is very quiet and careful during these twice six days, the life of his offspring will take harm, and in injuring his child he will in return also receive harm.

I asked the Chief, "But supposing the father is away among the mountains when the child is to be born, what happens then? He knows nothing about it and can not take the rest?"

"That is so," he replied, "yet the birth goes on just the same. The *iturun kamui*, i.e., "Divine Guardians," attend to the matter. Willow fetishes and totems are made by the near relations for the child, the goddess of fire is duly worshipped, and many libations drunk. And then all is well."

2: Batchelor M-5 (1877-1924) 1927
AB6 Ainu AB6

846 This private ceremony is called *Rera-oshiraye* and means, "Moving back to the hearth." And this is just what it is, for she now resumes her household duties.

271 783 Water is a great symbol of purification with them and is much used. A short time ago I came across an instance of it, in which I had to participate. It was this. As I was riding along a road quite near the sea, I came to a small fishing station. Just a little way back, I saw that the Ainu had put up a small temporary lodge and that some kind of function was going on. I dismounted and went to see what it could be, for I knew all the people about the place. On coming near, [766] I found that a young man I had known from infancy had been drowned, and the people had gathered together for a religious ceremony. Each person, as he or she drew near to the corpse, rinsed his or her mouth out and washed the hands. Having done likewise, I was escorted to the head of the dead man and asked to sit down. Upon sitting, I made my salutations to the deceased first and then to the assembly. That finished, we had a free and easy talk about the accident. When all was over I got up and departed, first once again washing out my mouth with fresh water, and then rinsing my hands. This was my purification.

846 Said I to the chief one day; "O Chief, whatever can be the matter with Mr. So and So. He looks extremely forlorn and miserable. As I was passing his house I took a peep inside, and there he was sitting by the fire wrapped up as though he were either sick or had the whole world resting upon his shoulders. He looked like misery personified. I went in and sat down for a minute or two and asked him what the trouble was, but he would not tell me."

"Ah, ha, ha," laughed the Chief. "His wife has had a baby!" "Dear, dear," replied I, "What a misfortune! And so he is miserable because another youngster has arrived, is he?"

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

cular message to send to the race. When visiting another sick friend a year or two ago, an old woman was there whom I had never seen before. When she heard me speaking to the patient and giving her words of encouragement and comfort in her own tongue, she suddenly burst out, "What is this? Do I hear the voice of the old gods of Ainu-land? Has one of our ancestors been reincarnated and come to us in this man? I am astonished." Yes, and so was I. The lore regarding this is as follows:

"Women ought to be told that people are sometimes reborn into this world. They should therefore carefully examine a baby's ears as soon as it is born, to see whether they have been bored. If they have, it is a certain sign that a departed ancestor has come back with a message. And if this is the case, he has returned for some very good purpose." It should be remarked here that the Ainu bore one another's ears so as to be able to wear metal rings or cloth in them. It also appears to be a sign of brotherhood, for when I had one day been speaking on the subject of the brotherhood of mankind, the people asked me to allow them to bore my ears to show that I was one of themselves. But I asked them to allow me to remain as I was, and to regard me as a sort of freak. And they agreed to accept me without being bored.

It is expected of the mother that she get up as soon as possible after the child has been born. But for two days she must go gently, and take nothing at all to eat excepting thin millet gruel. She may not even drink any water. But after the second day she may eat anything that is going. It is considered best for her to stay quietly about the house for the sacred six days, and on the seventh go to the water spring or river and there give herself a good washing. After having been thus purified, she is expected to bring some water home with her for cooking purposes. She is now theoretically strong and fit for work again.

/765 cont./
844 remedy for all severe pains. If, despite all this, birth still does
798 not ensue, another sacrifice is made to the goddess of fire by
782 the elders of the house. A small inau is placed in the middle
789 of the hearth amidst burning logs, and as it is gradually con-
[755] sumed by the flames, an old man sitting on a little mat in front of the fire whispers a soft prayer improvised especially for the occasion. If the glowing stick falls over in the direction of the
[787] praying man, this is regarded as an indication that the prayer has been heard and that the woman will soon be relieved of her pains.

844 On the day of birth a husband usually does not work, but not because of some superstitious regulation; rather, he does it from sympathy and sorrow for his wife's suffering. He is also highly interested to see whether his ancestors presented him with a son or a daughter. He asks the midwife about this, and she answers laconically with ochkajko (man) or machneku (woman).
[842] I should mention, however, that the Ainu by no means have a special preference for offspring of a certain sex. I have, it is true, heard repeatedly that a father wished for a boy, yet it never occurred, to my knowledge, that one of the parents or of the relatives expressed himself with disgust or anger at the birth
● 846 of a girl. If the husband of the woman in childbed has an urgent business affair of some sort which cannot be put off under any circumstances, he may leave his wife and the newborn baby as early as the following day after the birth, but only, of course, if the health of both mother and child is satisfactory and there is no more danger to be feared.

846 /766/ On the first day of joy for the parents the husband
574 takes part in the festival arranged in honor of the birth. Most
852 of all, they throw wild garlic (Allium victoriale) into the fire.
[824] This plant is considered the favorite food of the gods and the
776 Ainu believe that they can force the gods to take part in the
782 festival by throwing it into the fire. Rice is also cooked with
[262] garlic, and made into a very rare and tasty dish. All neighbors
[758] are invited to the feast. These come quietly and are careful

/766 cont./

846 852 574 [1158] not to disturb the rest which the sick woman so badly requires. They eat the prepared dishes and take part in the jubilation of the household.

The Woman after Parturition.

846 262 The sick woman is served food of the best and most digestible sort possible. She is given rice and dried or fried fish with seal oil, but no juicy berries and no foods at all that are not readily digestible. Thus I once witnessed a woman in childbed refusing to eat rye-bread although she liked to eat it ordinarily. A woman in this stage is also not permitted to eat very cold foods, and everything is served to her at a tepid temperature.

846 For five days she is not allowed to sew, cook or do any other work. If she is weak her convalescence will last even longer. Under normal conditions a woman in childbed will get up on the sixth or seventh day and gradually go back to her usual tasks.

844 757 The Ainu pay special attention to the childbed. For instance, massage is continued even after delivery. To alleviate the pain it is supposed to be advisable to wrap into the chips with [825] which the rubbing is to be done a piece of the dried uterus of [823] a bear or the tooth of an iron saw. They also massage repeatedly with moistened sea herb. Ainu women generally suffer pains after birth in the sacral region and to remove they they use various remedies. Among others they prepare poultices for the sick woman of sand heated at the fire and then put into a little [824] bag. Also warmed chips of elder (Sambucus) are laid between the woman's feet, or warm stones wrapped in chips are laid on her abdomen. Instead of the chips they sometimes also use grass.

[514] [824] If the patient's excretions are too violent and painful an infusion of wild grass (arakoikina) is prepared and taken by the woman. They also boil a certain grass, simosineka (Lamium) and a certain tall plant called hopenukina, and with this warm tea they wash the body of the woman in childbed. Sometimes she will also drink an infusion of a certain plant called okina.

[823] A strongly recommended cure for the woman lying-in is that she carry during the first four to five days heavy coral stones of

/766 cont./
844 [957] [825] the size of pigeon eggs which are kept as treasures in every family.

To speed up the extrusion of the afterbirth they wind a narrow strip of silk around the abdomen of the woman, and /767/ she herself pushes her finger deep into her mouth in order to cause vomiting. As soon as nausea sets in, the afterbirth ordinarily separates.

The latter is wrapped together with all the other excretions in a mat and laid down somewhere outside, away from the dwelling, after sundown. If the birth took place during the night this refuse may not be removed till the break of day.

845 The Ainu have never heard of a vagina tearing during parturition, and it is probable that this never occurs with them. But there are rare cases in which the woman is unable to bring forth the child. I knew a widower whose wife had died because of this; for the Ainu do not know of artificial means to help in a difficult birth.

• 846 Concern with the health of a woman lying-in does not end with the birth. Until approximately ten days have passed the woman is not allowed to leave the house, even if the delivery has taken place among strangers and the woman desires to return home as soon as possible. At her departure the owner of [574] the house in which she stayed prepares soft shavings on which the woman is bedded in the sled or boat.

845 844 114 Comparing my observations of the conditions among the Ainu and the Gilyak I must come to the conclusion the Ainu women bear children with greater difficulty and more pain than the Gilyak women—And this depsite the fact that the position of the latter is considerably worse not only during childbirth but also generally in the family life. A well-known Russian research-traveller, Krasheninnikov, who towards the end of the 18th century wrote a work entitled "A Description of Kamchatka," mentions in this book that among Ainu living on the Kuril Islands the delivery of children is a more difficult process than among the peoples of Kamchatka, since the period of convalescence of the Ainu women on the Kuril Islands,

/767 cont./

895 by their own assertion, sometimes lasts as long as three months
844 after the birth of a child. In 1903, during my stay among the
114 Ainu a 32-year old woman died a few days after her delivery who had suffered violent pains and had lost consciousness during the birth. The child came into the world alive but died a few days later.

846 Twigs of the taxus baccata strongly heated and then laid
824 on the body of the patient are also considered an excellent
757 remedy to help the weakened woman regain her health as fast as possible.

844 Treatment of the Newborn.

[752] The umbilical cord is cut with a knife; the wound is
[237] sprinkled with the powder obtained by rubbing river shells together, and the wound is then bandaged with a piece of cloth. The navel always heals normally and a fracture of the navel is
856 totally unknown to the Ainu. They massage the head of the
844 child several times a day since the Ainu maintain that it might otherwise be misformed. The head must be rounded back and front and also on top. This form the Ainu try to achieve in shaping the soft head of the child. At the same time they wrap the child's head /768/ with soft, warm chips of wood, especially where it is soft.

844 The newborn baby is washed with warm, clear water without any admixture on the very first day of its life. A boy gets a colder bath than a girl. They pour the water in small quanti-
[415] ties from a vessel made of birch bark onto the body of the child which they hold with the left hand over the floor while they rub it with the right hand. It is forbidden to use water for the bath that one has previously had in one's mouth, as is the
[753] custom among the Gilyak. The Ainu believe, that the child will develop a disease of the eyes if he is washed in such water.

844 As soon as the child is wrapped in diapers it is given
853 nourishment. During the first day the newborn is usually suckled by another woman who still has enough nourishment. But when no suitable women is in the vicinity the mother herself will giver her breast to the child right away. When the mother has

/769 cont./

843 753 her relatives about it, no miscarriage will take place.

2. If the woman falls during her pregnancy and receives a severe shaking, miscarriage will occur.

843 833 After seven lunar months of pregnancy the woman should avoid frequent intercourse with her husband since during this time the male semen might get into the eyes and mouth of the fetus, and the child would thus see badly. They tell of new-

[845] born children who have so much white slime in their mouth which, like male semen, is called (owembo), that it cannot be removed fast enough from their mouth and they die by suffocating from it.

846 833 Following parturition intercourse is not allowed for from 30 to 40 days.

842 A typical idea of the Ainu is that conception is not brought about by having intercourse just once or twice. The child, they think, is the fruit of repeated coitus, and for that reason

[836] it is considered harmless by the Ainu women to yield to a man once or twice. They only fear the consequences of an extended love affair.

847 177 [843] Among the Ainu, much more frequently than among the Gilyak, miscarriages are induced artificially. The life of the latter is much more normal in the framework of traditional customs, whereas that of the Ainu on Sakhalin Island has been influenced for two centuries by a powerful external factor, that of the Japanese. These interfere to an enormous extent in the life of the Ainu, they change it and import elements that are not exactly instrumental in furthering culture. Especially the women stand under the influence of foreign men who are only interested in satisfying their sexual urge. Hence stems the large number of secret affairs that Ainu women have

[548] with foreigners, and it gives rise to the type of women who are given to an only slightly veiled form of prostitution. In both cases they purposely avoid pregnancy and apply all methods to remove it in case it accidentally occurs.

847 The most commonly used method for this, long known to Ainu women, is pressing the abdomen with the hands or some

/773 cont./

841 846 [853] [833] After childbirth Ainu usually have no menses for a long time since for an extended period they nurse their children themselves. But if /774/ a woman is not moderate in her sexual relations she will have menses after five months even if she nurses her child herself.

841 292 [439] During menstruation Ainu women wear woven aprons which they buy either from the Japanese or the Russians. In former years they used aprons of seal-skin for this purpose. These aprons are tied round the nude body, not in front, but in the back. In sitting position the blood drips onto the apron and thus protects the clothing from spots. Sometimes it happens that the blood drips onto the floor of the yurt or of the yard when the woman walks about, since Ainu women do not wear any kind of pants. I myself have repeatedly seen such stains, although the women seek to avoid as much as possible such an occurrence which they consider indecent.

841 799 789 Here one can see again the great difference between the Ainu and the Gilyak in the relation of the family to women, which I indicated earlier in describing childbirth among these tribes. The Ainu consider it harmless to look at the blood of a woman or even to tread on a blood spot. In fact the blood of menstruation is even considered a good talisman. If someone sees a drop of blood on the floor he should wipe it off with his finger and smear his chest with it. It is an excellent expedient that can help everyone to wealth since it exercises a favorable influence in financial matters. The blood of the woman on the chest of the man becomes a talisman which brings it about that all those who deal with him in financial affairs have to give in to him, so that he derives great advantage from it. Whoever should get to see an apron used during menstruation, which actually can happen only very rarely, since the woman carefully hide these aprons from the eyes of all, but especially of the men, should ask its owner to give him a small piece of it. This he should always carry with him since it is considered a powerful talisman in the struggle of existence.